

CHRIST *All in All*:

Opened in a

*Stephen Crisp died
at Wandsworth
8th mo. 28th 1691
aged 64 years*

SERMON

Preached by

STEPHEN CRISP,

Late of Colchester;

Exactly taken in Short-hand, as it was delivered by him, in the Meeting-house of the People call'd *Quakers*, at *Devonshire-house* without *Bishopsgate*, *London*; together with his PRAYER after Sermon.

THE THIRD EDITION.

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Grace Conington

A circular library stamp from the British Museum. The outer ring contains the text "BRITISH MUSEUM" at the top and "15 JUN 67" at the bottom. The center features the Royal Coat of Arms.

STEPHEN CRISP'S
S E R M O N

Preached at

DEVONSHIRE-HOUSE, without
Bishopsgate, LONDON.

THE Lord Jesus Christ is the Light,
Life and Virtue that can only
satisfy. *Christ is all in all.*

There is nothing can satisfy the Souls
of the upright, unless they feel Life and
Virtue to flow from Christ Jesus; and
this, whether it flows instrumentally or
immediately, always comforteth; it all-
ways refresheth the upright in Heart.

Therefore, all they who desire Satisfac-
tion to their Souls, who meet together
upon that Account, they ought to have
their Eyes turned to the Lord, that they
may be capable to understand the *Mini-*

stration of the Spirit, whether in themselves or through any others. For while they are exercised outwardly, and the Dependance of their Souls is upon that which is outward, there remains a Vail upon the Mind ; so that tho' they many times hear excellent Things spoken of the Kingdom of God, ~~they~~ understand them not, because they are alienated and estranged in their Minds from *that of God in themselves*, that should give them an Understanding. We never pretended to give People an *Understanding* ; we have always said, *That is the Work of God*. We have spoken many Things of the Kingdom of God, excellent Things have been revealed to us by his holy Spirit, and the same Spirit hath given us Utterance to speak of the great Things of the Law of God ; yet many, who have been constant Hearers of these Things, remain ignorant and insensible, because they are not exercised in their own Measure of the Grace and Light of the Lord Jesus Christ, by which they should receive and understand them.

Y This hath made me often to lament the Case of many of the People of this City
and

and Nation, who are daily Hearers of the *Word of God* preached, and retain it not in their Hearts: The Sowers are gone out to sow, but many receive it in the *High-way-ground*; the Way that every Thing can pass in, there they receive the Word sown, and the Devil ^{hath} catcheth it away; and though they have heard excellent Things of the Strength, Ability and Power of God, that he ministreth to his People, they remain so weak and so feeble, that they are blown away with every Blast of the Adversary, with every Temptation; and ~~with every~~ Snare and ~~Gin~~ ^{caught} that is laid for them, they are ~~caught~~, ensnared and taken; and so these come to Meetings again and again, one Year after another.

What is your reason
 I might say unto you, ~~Wherefore do you~~
~~come? It may be you may say, We desire~~
~~to be satisfied, we desire Satisfaction for~~
~~our Souls. Do you so?~~ Then I tell you,
 You may come all the Days of your Lives,
 and want it, and lay down your Heads
 in Sorrow at last, for all that: For all
 the Words in the World will never com-
 municate of that heavenly Life and Vir-
 tue, which brings true Satisfaction to the

Soul of any, except to those who have an Exercise in their own Minds and Spirits, in that which they have of God : They must first be brought to know *the Way they should walk in*, and to believe, *that is the Way* : When ^{Man} People believe *this is my Way*, the Light within *is my Way*, the Grace of God *is my Way* ; that which searches and tries my Heart, *that is my Way I must walk in, speak in, think in, and do all that I have to do in* ; when I believe this is that Way, then this Belief obligeth Men to a constant taking heed to their Ways, to their Foot-steps. And here they who are thus exercised, are in a tender Care of every Step they take in their Way ; and so perhaps they may receive great Benefit, by hearing the Reports ~~those do daily make~~ unto them, who were in this Way before them, and have travelled further in it, than they ever yet have done. The Experiences of the Servants of the Lord are daily helpful to them, and they are daily comforted, strengthened and confirmed, to hear how they have sped who have travelled through *thy Condition*, and through *thy present State* ; what Helps and Advantages they have met with will do thee good, and
comfort

comfort thee. But what is this to those who are not in the Way, who have not Faith in the Way? Or if they have an ~~overly~~ Belief of the Doctrine and Way itself, yet they are not exercising themselves to walk therein; for they do but hear as the rest of the World hear, saying, *This good Man, and the other good Man, made a good Sermon.* Why was it good? Not for any good they found by it, but because he raised his Doctrine well, and proved it from Scripture, therefore we are obliged to believe it.

But now this good Doctrine, ~~if it be never so good, and never so firmly proved,~~ ^{however good} brings forth no Fruit to the Amendment of Life, saving in them who believe, saving in them where there is an Exercise in the Fear of God, where People are concerned for their Souls Satisfaction. For they who look for true Satisfaction by ~~this or that, or the other~~ Way of the World, they spend their Days without Satisfaction, and so at last they die in Sorrow; and so it will be to the End of ~~this and all succeeding~~ Generations.

And therefore, *my Friends*, though I confess it is not a Grief to me, but a Joy, to see People willing to hear the Truth, and to come together in great Assemblies; though I say, this is not a Grief but a Joy, for I am not about to discourage ^{see} them who so do: Yet I must be plain with you; I know what I say, and you will know it too one Day, That all this ~~meeting together, and gathering in great~~ *gathering* ~~Assemblies,~~ and hearing what is preached to you, with ~~never so great~~ Delight to your Minds, it will do you no good, unless you believe in the Grace of God, that hath been ministred unto you through Jesus Christ.

And when People come to this Foundation, and build upon it, and grow every Day more and more diligent in the Exercise of their Minds towards God, and examine their Way, and examine their Footsteps, how they have walked Yesterday, how they have walked ^{to} this Day, and how their Minds are exercised at this present Time, whether *they have answered the Grace of God?* When they come to be thus exercised, they will look upon themselves, as bound in Duty, to give
feel duty bound Account

Account to God every Moment for their Thoughts, Words and Actions : When they are thus exercised, then let them come to Meetings in the Name of God, and hear the Experiences of those who have gone before them, and treasured up Sayings in their Hearts for their Encouragement, and they will find this will be an Help to them : But if People go and build up a Religion upon the Sayings of this or that Man ; nay, were it upon the Sayings of Christ himself, and his Apostles ; if they were here to preach to them, and build up a Religion upon their Words and Sayings, and Doctrines, without the Operation of the Spirit of God upon their Hearts, inclining them to Holiness and Righteousness, this Religion would do them no good : By this, to make the best of it, they might make a Shift to reach to a *Form of Godliness* ; People conforming themselves outwardly, to the outward Precept or Command from without, it might amount to a *Form of Godliness* ; yet it might be supposed and granted, that the Power of God, the Power of divine Life and Virtue, where it comes, doth sanctify and season the Mind, and brings Men into an awful Reverence of the

the living God their Maker, that they might stand in awe and not sin against him ; for here is *the Life of Religion*. And this hath a great Difference from the manner of building up Men in Religion, that many have been acquainted withal. They tell us, our Fathers before us were built up in these ~~Forms, Modes and~~ *ways* ~~Methods~~ of Religion ; they received so many Doctrines, Ordinances, Sacraments and Articles ; and when these are received, believed and professed, there is a Saint for you, there is a Child of God, and a Member of the Church.

How came he to be so ? He was instructed in all the Principles of the *Christian* Religion, and subject to all the Ordinances of the Church, *saieth one ; and, saith another,* He could speak excellently concerning the Doctrine of our Religion ; therefore he is certainly a Child of God, *saieth another,* and a Member of Christ : But all this Acceptation of the Principles of the *Christian* Religion, of Doctrines, Ordinances and Sacraments ; all this will not amount to the purifying of the Heart, and cleansing and purging of the Conscience ; nay, ~~it would not come to a far less matter,~~ *viz.*

viz. to the *bridling of the Tongue* ; but they would be in a *Passion* upon the least *Proyocation*, and upon the least *Distaste* and *Disgust* given them, their *Tongues* would run over into *Wrath*, *Wantonness* and *Profaneness* ; and upon any *Occasion* or *Provocation* given, *their Corrupted Words* would prevail, and lead them into *Deceit* and *covetous Practices* ; and tho' the *Fruits and Works of the old Man* remain, yet they will follow the *Principles of the Regenerate*, as far as they consist in *Words*.

If our Lord Jesus Christ say, *Except a Man be born again, he cannot enter into the Kingdom of God* ; then this old corrupt Birth will preach a Sermon upon this Text, and profess, that how many have taken upon them to preach a Sermon upon some excellent Sayings of Christ, that never knew what *Regeneration* was, nor what the *new Birth* was ; for the *new Birth* always hath a *new Life* ; but they have lived the Life of carnal corrupt fallen Man, and yet preach a Sermon upon *Regeneration*. Thus the Minister hath done, and the People have believed him, and have been gathered into such
and

and such a Church ; ~~for most People put themselves into one Church or other ;~~ they have been covenanted *Christians*, Members of a Church ; but they have wanted that which makes a *Christian*, a religious *Christian Man*, viz. *The Answer of a good Conscience.*

A true *Christian Man* is bound to be an obedient Child unto God, that begat him of his own Will, by the Word of Truth ; and such an one may be in Expectation of an Answer of Peace from God, through Jesus Christ in whom he hath believed, and by whom he is reconciled to God. If you take away this new Birth, and this new Nature, and an Answer of Peace from God to the Soul ; then tell me what the *Christian Religion* is, more than the Religion of *Heathens* and *Pagans*, who worship Stocks and Stones ? All the rest is but Talk, and Men are never a whit the better for it : One Man may excel another in Talk and Discourse : A debauched Man many times hath been able to talk at a great Rate, and to speak notable Things ; and some have been ready to say, *It is pity that a Man of such excellent Parts should lead*

lead a wicked Life : But alas ! If such an one can talk of the Power of God still, and the Devil hath Power over him ; or if he speak highly of the Wisdom of God, yet he himself plays the Fool abominably ; so that by such a kind of Life, and such a kind of Religion, People never attain to Satisfaction, after forty, or fifty, or sixty Years spent therein ; they must after all lay down their Heads in Sorrow, when they have been constant Keepers to the Church, and Sayers of their Prayers, and Receivers of the Sacrament, and steadfastly believe the Articles of the Creed, and make Profession of all the Parts of the *Christian* Religion ; yet after all, they must lay down their Heads in Sorrow.

Why, what is the Matter ? What did they want ? They wanted Faith in the Power of God, that should enable them to overcome their Sins, and live in Obedience to God ; and they wanted, to their outward Profession, the *Answer of a good Conscience, and Justification through Christ the Mediator.*

They talked of Redemption through Jesus Christ, but were never redeemed from

from their Sins. This is so evident and plain, that there is no speaking to the contrary : If you see a Drunkard, or a Swearer, or an unclean Person, and if he shall preach, and make an excellent Sermon on the *Redemption* that there is in Christ, and therein tell you, what great Benefits they receive by Christ, who are true Believers ; and that Christ is a *Redeemer*, and redeemeth them from the Curse of the Law, and from the Guilt of Sin, and *reconcileth* them to God ; so that he that was under the Curse of the Law, and an Heir of Wrath, is now a Child of God. Now, if you come to examine this Man, and ask him, *Whether he is redeemed, and delivered from Sin, so that now Sin hath no Dominion over him ?* He will tell you, *No*. What, not redeemed, when thou hast been a Believer thus long ? Art thou still under the Bondage and Captivity of Sin ? Then thou art under the Government of some other Master than Christ ; some other Master hath Rule over thee, if thou art not redeemed from thy Swearing, Lying, Drunkenness and Uncleaness ; if thou art led to these Things, thou art under the Power and Government of some other Master than Christ.

Christ. Now this hath startled People, when they have been thinking that they have been baptized Persons, and professing *Christians*, and they flattered themselves with this groundless Confidence, *Let me die when I will, this Night before to Morrow, I shall be saved by Christ; I am an Heir of the Kingdom of God.* Let me tell thee, thou dishonourest the Name of God by thy Presumption.

When People come to examine Matters, and read over the Book of their Consciences, and see what Servants they have been to the Devil; how the Devil hath led them up and down at his Will, those that were covenanted *Christians*, Followers of Christ; when the Devil hath said to them, *Follow me*; then, *I will*, sayst thou: When the Devil saith, *Follow me to this and the other evil Thing*; I see I cannot resist; I cannot withstand the Temptation; I was overtaken and surprized, and led away by such an Allurement, and insharred by it. I pray thee leave off professing, for thou disgracest the Lord Jesus Christ; he and his Disciples did not so: He was tempted as thou art, and his Disciples were tempted as thou

thou art ; so were *Christians* of old time ; and *Christians* who live in the present Time do meet with many Temptations, but they are not at the Devil's Beck and Call as thou art.

We find that the Apostle *Paul*, in one Passage of his Life, came to be awakened and startled : There was a Light from Heaven shone about him, he heard the Voice of Christ speaking to him, *Acts ix. 4, 5, 6.* *Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am JESUS whom thou persecutest ; it is hard for thee to kick against the Pricks : And he trembling and astonished, said, Lord, what wilt thou have me to do ?* He was brought to this pass after his Convincement ; but before, he was overcome and led captive, and when he would do good, Evil was present with him : *To will, saith he, is present with me, but how to perform that which is good, I find not, Rom. vii. 18.* But he did not call this an happy State. He did not say then, I am in a good Condition, when I am led captive by the Devil at his Will : *The good that I would do, I do not ; and I am carnal, and sold under Sin : He doth not*

not say, This is a good Condition, I am satisfied with it : See what he calls that Condition, he gives it a righter Name than many People do now a-days who say, *This is the State of God's Children ; that the best of all God's Children have not Power to live without Sin, and overcome all their Corruptions ; that they sin in their best Duties, and can do nothing but sin, and that Sin mixeth itself in all their holy Duties and Performances.* Many of their Ministers tell them, That if they think they can perform any Duty without Sin, they deceive themselves, and run the Hazard of being accursed. But they learn'd not this of Christ, but of some other Master. *Paul* gave this State another Name ; I would you were as wise, when you are in this State and Condition : *O wretched Man that I am, who shall deliver me ?* I see a Wretchedness in this Condition ; I see, if I be not delivered out of it, I must perish to all Eternity. This is not a State to live in ; Who can live at Ease in such a Condition as this ? Who can chuse but cry out, *Who shall deliver me from this Body of Sin and Death ?* Alas ! we hear no such Cry now among Priests or People, and separate
B . Congregations :

Congregations : I fear this Cry is almost lost among us, unless it be some few who hear the Voice of God, and feel such a Stroke of the divine Power as *Paul* did, and answer to the heavenly Voice. I confess, that myself hath heard such a Cry, and have been sensible of my woful Captivity and Bondage by reason of Sin : And though I had a mind to do good, I could not do it ; it was my Desire that I might sin no more, I would not sin against the Lord, if I could help it ; and when I would do good, I found that Evil was present with me ; but I was far from sitting down there, and saying, *This is the State and Condition of God's People ; it is as well with me as it was with the Apostle Paul, therefore I will sit down in this State* : The People of God cannot find Satisfaction in such a State as this ; tho' I confess, that God's peculiar People at first came to this State for their Conviction, and the opening of their Minds, and enlightning their Understandings to see the Evil of their Ways ; but they do not come to this State as to *their Rest*, and then coaks themselves up, with a being in the Condition of the Children of God ; but they give their State a right Name,

Name, and cry out, *O wretched Man that I am !* What a miserable Condition am I fallen into ! I did not see it before : Now mine Eyes are opened, now my Understanding is illuminated, now I see that the Corruption of my Nature prevails against the Grace of God ; and when I would join with the Grace of God, and the Motions of his holy Spirit, the Enemy is present to lead me away ; I am not now in a happy State, but I am come to be convinced of my miserable and wretched State and Condition ; if some Way or other be not found for my Deliverance, I shall never see the Face of God with Comfort. Then comes that Cry, *Who shall deliver me ?* Thus the Apostle Paul, *Rom. vii.* sets forth the State of his Convincement, and how miserable a Condition he was in : Then he goes further, and tells you how it was then with him : *I thank God, through Jesus Christ our Lord.* O I have Cause enough to thank God, that I am not a wretched Man now, I am not carnal, sold under Sin ; I am not led captive by the Devil at his Will now. Why, what is the matter ? The Apostle saith, *The Law of the Spirit of Life in Christ Jesus, hath set me free*
B 2
from

from the Law of Sin and Death. Here is something to glory, and to comfort the Soul in : The Law of the Spirit of Life triumphed in his Soul, delivered him from the Law of Sin and Death, redeemed him from the Power of Sin, and made him serve God with Freedom and Liberty. *I thank God, through Jesus Christ our Lord :* I would have all come to this, to *thank God* ; not only in Words but in reality, in Deed and Truth. For one may teach a Parrot to talk over these Words, but it is the Law of the Spirit of Life in Christ Jesus, that will make you free from the Law of Sin and Death.

This is a hard Lesson ; therefore you must go home into your own Consciences, before you can make a right Judgment of Things, and give a right Answer to yourselves. The Law of the Spirit of Life will set thee free from the Law of thy Passion, of thy Pride, Covetousness and Sensuality, and the Law of thy carnal Inclinations. *Art thou set free from these ?*

Now when People come to examine themselves, they have no way to flee to but one of these two ; either to buckle close

close to a daily Cross, or to trust to the Lord Jesus for their Deliverance, who hath enlightned them to see their wretched and woful State, and illuminated their Understandings that they might come to him, in order to their being delivered from the Dominion of Sin.

The greatest Part of the World think this a Thing impossible, and therefore do not hope to be set free from the Bondage of their Sins. *Which of these Ways is it that thou takest?* I am afraid many of you have taken the wrong Way : I judge nobody in particular, but I speak this in Faithfulness and Love to your Souls.

If there be any here who are sensible of their Sins, and in a captivated State under Sin and Satan, and have despaired of ever being set at Liberty, and have said, *It is a vain Thing to expect it ;* for some learned Men have told them, *That there is no Deliverance from Sin in this World ; therefore it is in vain for me to strive, in vain for me to engage myself in a continual Care and Conflict, in a continual warring and watching against*

B 3

Sin ;

Sin ; for this Deliverance can never be obtained in this Life : It is in vain to seek for a Thing that can never be found, and to strive for that which can never be obtained. If there be any such here present, I have this to say to them, That the Lord in his infinite Mercy, hath done two great Things for you, to help you out of this Despair, and of obtaining a full Deliverance from the Bondage of your Sins.

First, God hath placed a Witness for himself in your Bosoms, in your Consciences. Let me ask you, Have ye not got Victory over many Sins and Temptations, that you have been assaulted with, from your Childhood to this Day ? I might challenge any Person in this Assembly, that when a Temptation hath been presented before you, hath there not been something within you, to tell you of the Danger of complying with it ? Hath not thy Conscience warned thee, and called upon thee, take heed, do not this evil Thing, do not cheat thy Neighbour, do not commit this Sin ; whether Drunkenness, or Uncleaness, or whatsoever Sin thou wert tempted to : Now, didst thou join

to that Voice in thine own Conscience ? And did it not help thee over the Temptation ? And when thou escaped the Sin, wast thou not glad of it, and rejoiced that thou got Victory over it ? Satan laid a Snare, an Opportunity before me, to commit such a Sin ; *but I did not join with it, and now I am glad of it.* It was not only the Devil's Fault, for he came to his own, but there was an evil Inclination in my Heart to it. *How came it to pass thou didst not do it ?* I knew it was a Sin against the Lord. *How didst thou know that ?* I knew, in my Conscience, that if I did it, I must sin against Light, against Conviction, and against Grace received ; and that was the Reason I did not do it. Thus thou acknowledgest, that thine own Conscience helped thee against the Temptation.

Now, I appeal to all your Consciences, who hear me this Day, *Whether God hath not done this Kindness for you ?* And there is none here but have sometimes helped out of Temptation. I have seen that all of any that are with us, are Temptations to Sin, but the Light of their Conscience

shewn them the Evil of Sin, and they have been kept out of it, and they have been glad of it afterwards.

Now, this is one great Kindness God hath done for every one of you, in Order to help you out of this Despair of *being delivered from your Sins.*

Despair, in the common Notion of it, is that which makes a Man doubt of his eternal Salvation : *I shall go to Hell when I die ; there is no Mercy for me.* This Despair hath so wrought upon People, that many have lost their Wits and common Sense, and at last made away with themselves ; many have been distracted and undone in this World, while they lived in it, and at last have dispatched themselves out of it. And there is another Despair ; a Despair of getting Victory over their Corruptions, and obtaining a Freedom from Sin : This latter Despair, this Nation is generally fallen into ; tho' the Effects of another Despair is lamentable. The Effects of this will be, if not prevented by a Mistake that Men lie When I despair of the Power of God

God to help me, and of the Grace of God; and of the good Will of God for my Deliverance; if thou wilt not join with the Grace of God, and the Power of God that is ready to help thee, and give thee Deliverance from thy Sins, the Consequence of it will be dreadful at the last. Therefore believe in that Grace of God which hath helped thee against some Temptations, and given thee Victory over some Sins, that it will, if thou faithfully join with it, give thee Victory over all.

Secondly, Consider God hath done another Kindness for thee; he hath sent his *Light* and *Truth into thy Heart*, to engage thee in a War against Sin: There are a great many faithful Soldiers of Christ, who have fought this Battle before you, and have gotten the Victory, and they will tell you, *They never went out to war in their own Names, but in the Name of the Lord JEHOVAH*: When they relied upon him, and in Meekness and Fear waited upon him, he gave them Power to overcome; and *our* *querors*, and *more than* they have overcome those who sometimes overcame them.

hath fixed and settled them in this Conquest, never to be overcome more.

Here is both an outward and an inward Evidence : The outward Evidence will do you no good, till you come to lay hold of the inward Evidence in your own Hearts ; then the outward Evidence that God sends, will be serviceable to you. Therefore, *my Friends*, I tell you (as I said before) Nothing will satisfy the Soul, but the Virtue and Life that flows into it from the Fountain of Life : Here is the Way to it. If you should hear of a Treasury, and Store of Bread laid up for all who are willing to come to it, if you know not the Way to come to it, and were ready to perish with Hunger, *What a Cry would there be among you ?* If a Man should come and tell you where there is such a Treasury of Bread, when you are ready to perish with Hunger, and tell you the Way to it is intricate and narrow, but that he himself hath been there, and that he can tell you the ready Way to it, and bring you to Relief and Supply, *How would you be moved upon him, and how would you follow him ; O how would you thank him ; O how would you love him ; O how would you praise him ; O how would you glorify in him ; O how would you desire to be such an one as he is to you !* O that

O that you were as wise in spiritual Things! and as much concerned for your Souls, as you are for your Bodies! and would take the Advice of God's Ministers! They would turn you to the *Light within*, the Grace of God *in your own Hearts*, which you are Partakers of. Follow the Duties of your own Consciences, speaking to you in the Name of God, and you will come quickly where there is Bread enough. By that *Light within* you will see your State is not so good as you imagined it was. This Oracle *within*, is that you must live withal, and dwell withal; you must go home with it, and lie down with it, and you must rise with it, and follow the Dictates of it; if you do so, before the Week be out you will have Experience to tell me, if I should come and ask you, *I have gotten more Victory over my Sins, by following the Dictates of the Light and the Grace of God within my own Bosom, than by all my reading, hearing, praying, and performing other Duties.* Make a Trial of this, and

Salvation will not be far off, but be present before you. Therefore keep your Eye unto Jesus, the Author and Finisher of your Faith, and you will be *able to do all Things through Christ that strengthens you* ; and you will be able to conquer those Sins and Temptations that have conquered you. And the Law of the Spirit of Life in Christ Jesus, will break down the Body of Sin and Death, and bring you into the glorious Liberty which God hath prepared for his Children.

STEPHEN CRISP'S
PRAYER.

*M*ost glorious God of Life and Power,
and of everlasting Kindness ; a God
of long-suffering and Patience, else
we had not been here at this Day.

O Lord, we are Monuments of thy Mer-
cy : Thou hast spared us long, and called
us in a Day when we turned our Ear from
thee : Thou hast stretched forth thy Hand
all the Day long, and thou hast gathered a
Remnant, and hast brought a little Rem-
nant of the lost Sheep of the House of Israel,
that they might partake of the Pastures
of Life.

And, powerful Father of Life, all our

*of thy Love, which, in the Son of thy Love,
thou hast revealed to us.*

*And, blessed Father, our Souls breathe
and cry to thee, on the Behalf of Strangers,
who are Aliens from the Common-wealth
of Israel, who are yet breathing and enquir-
ing after thee, O Lord, and asking the
Way to Zion : O Lord hear their Cry,
and let their sighing and complaining enter
into thine Ears, that all they, in whom
thou hast begun to kindle up holy Desires
after thee, may have them grow into a
Flame, and burn up all their Enmity to
thee ; that so they may be purified by thy
Judgment, and receive of thy heavenly
Grace : This is the Way which thou hast
used with thy Children ; thou hast com-
manded them to worship thee in thy Dwell-
ing-place ; thou hast taken them into thy
House, and fed them with the finest Wheat,
refreshed them with thy loving Kindness,
and filled them with thy holy Spirit.*

Dearest God of Love, this is the P

through thy holy Spirit: The Way into Rest and Life is with thee; thou canst open, and none can shut.

Lord, open the Hearts of thy People to receive of thy Goodness, to receive of thy Blessing, that so every one may be sensible that thou art at least knocking at the Door of their Hearts, that thou mightest have an Entrance; and bow the Hearts and Wills of all to receive what thou givest and hast to offer, to receive the Word of Life, by which thou art quickning them; and kindle holy Desires after thyself, that every one may receive it; that so, blessed God of Life, thy glorious Work of Redemption may be carried on, and we may all feel it carried on upon our Souls.

Hear thy poor People, who are crying to thee the God of Gods in Zion; that are sensible of their Weakness and Feebleness, and how unable they are to overcome the Enemies of their Souls: Arise in thy Power, O Lord, and these Enemies shall be scat-

Righteous God of Life, our Eyes are unto thee to shew forth thy Glory for thou hast made bare thine Arm for the Salvation of the poor and needy Souls, and thou hast been stretching forth the Cords of thy Love, to gather them who were scattered, and hast been bringing home to thee, those who were hurried away in a dark and cloudy Day.

Thou hast made us sensible of thy Operations, and hast constrained thy Servants to labour in the Word and Doctrine, for the gathering of such home, that so they and we may enter into thy holy Covenant, and may sound forth thy Praise to Ages and Generations to come; that so, holy God of Life and Love, thou that hast saved us with a marvellous Salvation, mayst receive, for all thy Mercies and Blessings to thy Children, Praise, Glory, Honour, and Thanksgiving, for thou alone art worthy, who art God over all, blessed for evermore. Amen.

